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THE BAPTIST RECORD

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NOTICE TO ASSOCIATION CLERKS.

Don't fail to send The Record the minutes to print. We will print them for \$1.00 per page, 500 copies, and give you a better job and in less time than anywhere else in the State.

EDITORIAL NOTES AND COMMENTS.

If your religion does not save you from the love of sin, and put you in love with holiness, there is a grave question whether it has you or not. Think brother, think!

Bro. L. E. Hall has had a fine meeting at Nicholson. It continued four days and resulted in twenty-nine accessions to the church, twenty-six of whom were baptized. A church will be organized there soon and with good prospects.

Poetry on any subject, even concerning a friend who has died, if it is to be printed in a book, or newspaper, ought to have at least average merit, as to sense, length and measure. Everyone who tries to write poetry is not a poet but sometimes he does not know it.

We have just learned through Bro. Rowe that the Harmony Association meets at Carthage, Leake county, on the 21st of October instead of the 21st, as it has been noted in our announcements of associational meetings. We have also changed it in the table.

Any female college, high school, academy, neighborhood school or private family desiring a fine lady teacher, well qualified and noted for good discipline might find it to their interest to correspond with Eld. J. R. Farish, pastor of the Highland and South Side Baptist churches, Meridian, Miss.

We received a pleasant call from Bro. M. T. Martin, who stopped over a few hours on his return from Atlanta to his home at Glister. He reports well of the church and work at old Galilee and says that they are planning for larger and better work in the future. He also reported some fine meetings in Texas of a late date.

Do you ask "how can I continue in the light that shineth more and more to the perfect day?" Only this, "As ye have received Christ Jesus, so walk ye in him." You have received him by faith, if you have received him at all, then walk by faith—faith in him and not yourself, and you will find him a present help in time of need, even in every time of need.

Sometimes you become discouraged and worried by the "hard times" and feel like pouring out your woes to some sympathetic ear, if you could only find some one that would rather listen than to pour out his own complaints. Well, beloved, if you will right then lift up your heart to God and thank him for the blessings that you have had, and that you still have, you will go up to your couch with a lighter heart and a freer spirit.

The fact that the only two world's Sunday School Conventions yet held have been presided over by Baptists (Halsey and Jacobs) probably means something—but what is it? that the sects are coming to accept the Baptistic view of things? or is it that they are hoping to bring the Baptists by this sly maneuver to fall in with their view of things? Might it not be well to watch the tendencies?

God greatly magnifies his presence in great believers. So much so in fact that he seems to well high throw the gates of all of his goodness and blessing open to them. To one of old he said, "O, woman, great is thy faith, be it unto thee even as thou wilt." And he is the same eternal and almighty helper "yesterday, to-day and forever." Brethren, what we need most of all is faith, even more faith. "Lord increase our faith."

If anyone wishes one of the nicest kind of Baptist young ladies as assistant in a high school or to teach in a family, let him address K. H. care of Baptist Record, and we will put him in the way of being well suited.

Our vacation by the Forest church, came just in time to do us the greatest service and was a rest of the kind that we always most enjoy—a Sunday at home with the wife and little ones. They have our heartiest thanks and we shall try to show our appreciation, with the Lord's help, by even more earnest work.

"The Master says without me ye can do nothing." So it is as we very well know. But he says again, "What things soever ye desire when ye pray, believe that ye will receive them and ye shall have them." If, therefore, we pray in his name, with earnest desires, strong faith and godly submission, we will find, as Paul did, that we "can do all things through Christ, who strengtheneth us," and that the "work of the Lord will prosper in our hands."

The great "World's Religious Conference" at Chicago will probably settle one thing, and that is, that learning, science, wealth, rapid transit and lightning communication, are not the things to be relied on to unify and harmonize all the religions of the earth. The only true ground of harmony is the one old Bible doctrine of repentance toward God and faith in, and loyalty to our Lord Jesus Christ. Anything else is but a foundation of sand.

Somebody of some little note somewhere a little way back—not far enough to be forgotten—tried to cast a little of the dirt of odium upon men who carry their Bibles with them, by stigmatizing them as "limp young men with limp-back Bibles." It is refreshing to see some of our reformers who find that same Bible man with his Bible in their way, working off that old saw of "limp" and "limp folly" as an original coinage.

We confess that we are in doubt about the propriety of using the sacred and divine name in the way that some of our people are making free with it. The new chapel car for evangelistic work on the railroads has been called "Emmanuel," the true meaning of which is "God with us." Why may they not designate the next one as "Jesus Christ?" or "Our Savior?" Do they not mean and suggest the same thing? May it not be that our people are unwittingly giving our holiest things to the dogs?

Beloved, if you want to maintain a warm heart and vigorous Christian life, then keep in close and hearty co-operation with your brethren and in earnest sympathy with sinful and suffering humanity, lend a helping hand to every good enterprise and don't forget to "watch and pray lest ye enter into temptation." The devil's sharpshooters are posted all along your line of march and they have a wonderful faculty of picking off all of your Christian graces by causing you to "think more highly of yourself than you ought to think."

It is reported that the Lutherans have 1,235,000 communicants in this country and a total of all lands of 50,000,000. Some years ago an observing Christian man who had traveled over much of Germany, the Lutheran stronghold, with his eyes open, remarked to a German friend that "Germany would make a fine field for gospel mission work." The friend replied with some warmth, "Why, sir, we are all Christians; we have been baptized." The American Christian lifted up his hands in horror and replied, "A nation of baptized infidels!"

There is no more in lynching a bad man than the crime of murder. It has the seeds of anarchy in it which will, in due time, if not checked, bring forth a general sentiment of lawlessness and total disregard of property rights and human life. One remedy for the evil is the prompt enforcement of the law against all criminals. Another is good, wholesome education in the direction of a law abiding citizenship, but still another and the best of all, is the wide diffusion of true Christianity in the conversion and Christian training of the people.

Baptist churches are not only living witnesses of the sacrificial death of Christ in the proper observance of the Lord's Supper and of his burial and resurrection in the proper administration of baptism, but they are "the pillar and ground of the truth" and are to stand before all comers, be they higher or lower entities, in all of their attacks direct or indirect upon its hierarchy or true interpretation and to "contend earnestly for the faith once delivered to the saints." They are to put on the whole armor of God, and having done all still to stand.

THE COPIAH ASSOCIATION.

Three hours behind the schedule got us to Jackson in ample time to miss the 11:30 southbound train and we were left to take the Cannon Ball soon after which does not stop at Galloway, where the Association met. But it is an "ill wind sure enough" that blows nobody any good, and this one blew us off at Crystal Springs, where we have so many friends that we never get there enough to stay. A night at the pleasant home and with the charming family of Bro. J. C. Smith was more than worth the whole of our journey for some meeting or the privilege of meeting and shaking hands with Brethren Dampier, Copley and many other brethren and friends.

The next morning, with Cecil Smith, eldest grandson of Bro. J. C. and in one of the nicest turnouts of the Crystal City, we soon reeled off the four short miles and dropped in on the Association in the snug and ample church-house in the beautiful little village of Galloway.

Bro. A. A. Lomax was in the chair presiding, as he does everything else—just about right, and Bro. I. H. Anding at the secretary's table, much after the same order. We missed many familiar faces of other days; faces that now no doubt "shine as the stars" in the kingdom on the other side, but recognized not a few that yet remain, with whom and many new ones, we spent a day and a half in blessed fellowship.

The session of the Association was a good one in every respect, as far as we could judge—churches well represented by intelligent and religious appearing people, excellent order, good reports, strong speeches, inspiring singing, first-class preaching and phenomenal congregations for the greatness of numbers and interest in all of the proceedings.

Bro. A. V. Rowe, the Convention Board Secretary, was there and pleased everybody and made deep and lasting impressions for the work of his Board.

Bro. B. N. Hatch, the new Sunday School Evangelist, also put in an appearance and by a clear and forcible explanation and emphasis of his work, got us to think, with the sympathies of the people and will have their hearty co-operation. We left Bro. H. F. Sproule taking up the new church and mission enterprise in Jackson and we doubt not he received good material encouragement from those who had not already rendered help. He pleaded well, even earnestly and urgently very much as if it was another "gopher case," so much so that we almost regretted that we were already on his list so that we might help him out. But he was in a fair way to do well and we hope to hear his effort well reported of.

The new pastor at Hazlehurst, Bro. J. K. Pace, was in attendance and made us glad and happy with an excellent sermon on Friday night and a good and interesting talk or two on some of the very important matters that were up for discussion. We were rejoiced to meet and greet him among our people, who seemed to receive him well also and we most heartily congratulate the Hazlehurst saints upon their high fortune in securing so able and efficient a man to be the Master's undershepherd. They are a noble people and with such a pastor and the help of the blessed Lord, great and good things will inevitably come to pass. Five Mississippi College men are pastors in this Association, all of whom are men of mark and usefulness and that helps to account for the encouraging progress the Association is making.

We spent a night most restfully in the pleasant home of Bro. and Sister Keedus and greatly enjoyed the hospitality of Bro. Edin and his good wife, in company with Brother Lomax and Brother and Sister J. J. Green of old college and army memory. Among the many friends of other days none seemed closer to us than dear Bro. J. J. Lackey, "Miss Mary," now Mrs. Kethley, and "Miss Margaret." Bro. Lackey now walks the path of life alone, because the dear wife who so long kept him happy and helpful company, has gone to walk with the Master in white; and yet not alone, for the blessed Comforter is with him and he bears his trials nobly and well. His children are a great comfort to him in his old age, as they have ever been, and will greatly and joyfully lighten the burdens of his declining years.

We regretted to leave so pleasant a place and people before the Association closed, but we had about accomplished our mission for The Record in the way of securing many renewals and not a few new subscribers, with an encouraging amount of cash, and being due at Forest on Sunday, we quietly stole out of the house, after signaling good-bye to as many as looked our way and in less than ten minutes were on the train and rushing toward Jackson. Three or four hours later we were at Forest and enjoying the hospitalities of Bro. H. Eastland, where the attractive "Miss Bessie" so gracefully presides as mistress, not so much of ceremonies, as of the social and practical amenities of home life. A Sunday with the Forest saints is always a happy time, and this was no exception. The congregations were good and attentive and we had great pleasure in dispensing the word.

But we are at home now, into the business of the office too deep for anything else, and will lay down our faber and wrestle for awhile with business letters.

Beloved, do not forget, if you have any money, that The Record office is greatly in need of "a dollar or two," and that the Bible says: "Owe no man anything, but to love one another."

OUR OBSERVATORY.

Rev. H. L. Finley, who has been doing missionary work in the Tipah Association for the past year, expects to leave for Texas in a few weeks—The University had 123 students upon the register last Saturday. In addition to this number, we are taking a post-graduate course. Only one of these, however, is in actual attendance upon the daily exercises. Upon the first day of the session 54 were registered; on the second day, 8; on the third, 19, making a total of 81 present three days after the session opened. These were given us by the Chancellor, who took them from the register in our presence. We are glad to know that the number of students at the University is in excess of what the indications at first led one to hope for. But the importance of the University ought not to be measured by the number of students present each session. That is not fair. No institution in the South is more thoroughly equipped for work, and we are glad to be able to say that we feel assured that the University is doing a great deal for higher education in Mississippi.

Rev. St. Clair Lawrence will remain at Blue Mountain another year and take work in the Tipah Association. He held several very successful meetings during the summer.

We are pained to hear that Rev. W. E. Berry is in feeble health. He is a noble and beloved brother, and it is hoped that he may recover his health and be spared for many years to come.—Blue Mountain is as good a set of deacons as can be found in the State, or out of it. They are real, live, helpful Christian workers, and first-class business men. They know how to help a pastor.—J. N. McMillin, Cancellor Fulton is not at all deterred over the fact that there are not a larger number of students at the University. He thinks it unreasonable to expect the numbers to be attended to in past years when there were so few preparatory schools in the State. The institution doing more than ever of University work, and the prospect is bright.

Other institutions will come to the fore from year to year to make further investigations and to take their degrees.—A Texas paper makes, in its last issue, some very unkind things at Dr. Eaton, the editor of the Western Recorder and pastor of Walnut Street church. We do not name the paper. That is unnecessary; for everybody will know what paper is meant.—Our congregations are growing. Last Sunday was a glorious day with us. We gave the right hand of fellowship to four new members. There have been eight additions to the church during the month of September.—W. A. McCoombs.—We thank Bro. T. N. Rhymes, of Kosciusko, for his kind invitation to attend the meeting of the Kosciusko Association, which meets with his church the 13th inst. Nothing would afford us more pleasure than to accept and join our old Seminary friend for a few days in special work for the Master, but it is impossible to do so.—The Baptist Layman says it hears that Rev. G. W. Gardner has resigned at Oxford. Your hearing was good, and we presume that you have heard also that he accepts the call of the church at Kilmamee City, Fla., and will be glad to work there November next.

Mississippi College began its second session last week with 130 students present. Our Methodist brethren are pushing their college just as they do all their work.—Bro. Farrel, our new Baptist professor at the State University, so far informs us, is giving us much satisfaction as a teacher.

It is said to possess in an eminent degree the qualifications for teaching, something which is often wanting in men who, while they have the knowledge themselves, are not able to impart it to others. We are happy to be able to testify to his usefulness as a church member. Our church and people are to be congratulated upon such a valuable accession to their number.—Prof. S. B. Foster, the new principal of the Oxford Graded Schools, is making a fine impression upon the community as one admirably fitted for his present position. He is a Baptist too, and a good one. Both he and Prof. Farrel united with our church the first day they attended its services.

One of our exchanges allows a correspondent to make severe strictures upon one of our most highly esteemed brother editors, and then in an editorial note tells said correspondent that he must not do that way. Too late when the thing was done.—The Methodists are beginning a meeting in Oxford, to be conducted by Rev. W. H. Mcintosh, who is reported to have had great success in evangelistic labors at other places in Mississippi.

The Salem Association will convene with Pleasant Grove church on Saturday, October 7, four miles east of Vossburg, Miss.

The opening at the Seminary shows up well for Mississippi. It is reported that our representation is second on the roll as to numbers.

We are doing our best to reach the Associations this year, and where we cannot go, and no one has agreed to speak and collect for the paper, we hope some friend of the paper will volunteer to do it.

We would be far more in sympathy with Mr. Gladstone's "Home Rule" policy for Ireland if it did not so plainly betoken Roman Catholic intolerance as to other religions, unless Catholics should give up all of their traditions and surrender their boasted claim to the viceregency. A common opinion is that unless Catholic pretensions were suppressed, Ireland, like all of Central and South America, would never cease to be revolutionary. Roman Catholicism, like its subtle master on the mount of temptation, claims the ownership of all of the kingdoms and countries of the whole earth.

We hope that Bro. G. W. Riley who has recently resigned at Clinton, La., will not be left long without a regular work. We regard him as a young man of most excellent promise and indeed one who has already shown himself a "workman that needeth not to be ashamed."

The Salem Association will convene with Pleasant Grove church on Saturday, October 7, four miles east of Vossburg, Miss.

SPECIAL NOTES.

The editor-in-chief is off attending Associations. He hopes to gather a few dollars to help pay expenses of publication and obtain a score or more new subscribers. At his solicitation, we are trying to fill up some gaps in the writing department.

In his Chronicles last week referring to Sunday School Institutes to be held on railroads, he wrote "off" the railroads; the object being to help the work in country churches.

Secretary Rowe's speech at the Chickasaw Association was very encouraging; it had the right ring. The Board has a glorious future if it carries out its plans to occupy and hold centers. We are glad to learn that Bro. McComb is in Yazoo City; it is an important point and should never have been neglected. Over forty years ago the writer was familiar with the struggles of the Baptists there.

Sometimes friends send articles for The Record to the writer; it causes delay, as he is not the managing editor. A man pressed with business may overlook outside matters, though he is ever so much interested in what is written. On the other hand, when articles are sent to the editor-in-chief, they can receive prompt attention and an early insertion in the paper—especially if they are pithy and short.

A Bible on the table or the shelf amounts to nothing, and sometimes to little if it is only read. It should be studied, at least to the extent of "searching," as did the noble Bereans. So of denominational books and periodicals. Unless these are in our homes, however, they cannot be studied. Are they always even in Christian homes? Often nothing but irreligious publications are seen, and if a careful investigation were made, vicious literature might be found hid away—of which parents are not so much as suspicious. Satan has plenty of emissaries doing his work.

Some people contend that "blind ignorance" is the cause of "blindness." Saloons are a menace to morals; they are legalized and made inviting. There is an air of sociability about them. Further, they are seeing tigers, on the look-out for springing upon an unsuspecting victim. If one rushes into the jaws of a blind tiger, it is his own fault—he deserves to suffer. "Blind" tigers are lawless, and like their master, keep back in darkness—fear the light. For the money that is in the traffic, some will run the risk of being discovered, which they will be, sooner or later, and get into trouble. Meridian has demonstrated this recently.

It is a notable fact that when a Protestant marries a Roman Catholic, he has to make certain concessions; among these a priest must officiate, and it must be understood that the wife is to be allowed to go to confession and the children be trained in her faith, etc. If there is any mistake in these statements, we have been misinformed. One thing we do know, and that is, nearly every time Protestantism is loser, if only to the extent of making one unhappy, it is something lost—in the case of the wife being a Protestant, it is frequently worse, though we might name several very honorable exceptions. When Protestants place their children under Roman Catholic instruction, they should expect them to imbibed faith. Don't blame the Catholics; rather follow their example—teach what you believe, but be sure your faith is wholly from the word of God.

The opening sermon of Stone Female College was preached by Bishop J. R. Farish at the City Hall last Lord's Day at 11 a. m. Dr. Bosman gave up his morning services for the occasion, and the Highlands adjourned therefor, in order that their pastor might officiate. There was a full house, and the interest was gratifying. Fifteenth Avenue being in the midst of a protracted meeting, and it being covenant day at Forty-first Avenue, these congregations could not dispense with services. It was well, for the hall would not have had room for them. In the afternoon there was a pleasant shower of rain which cooled the atmosphere somewhat and laid the dust.

L. A. D.

STILL BOOMING.

Mississippi College is still booming. We are all happy, and getting happier every day. 185 students enrolled up to date, Oct. 2. We look for the 200 soon. Thirty young preachers. We want help for 25 of them, and more coming. Send us some money for them.

B. R. WOMACK

ODDS AND ENDS.

The Cherokee strip recently thrown open by the Government to settlers has been added to Oklahoma. It cost something over \$8,000,000.

There is a real revolution in Brazil. They are fighting in earnest. The outcome cannot be certainly predicted—possibly a failure of republican government.

How long the Senate will keep hammering at the bill repealing the silver purchase act, it is impossible to tell. Meanwhile, the country is disturbed and finances remain in an unsettled condition.

Congresses of some kind are the order of the day, it seems. The latest is that of "all religions" at the World's Fair. It takes in all creeds of Christians, and all shades of Judaism, and all kinds of heathenism. We don't know yet what will be the outcome.

Iowa may yet be turned over again to the liquor interest. The Democrats hold on to it, and there has been a split in the Republican party—the majority receding from the Prohibition plank. If the minority co-operate with the Prohibitionists, things will be lively.

A scheme is said to be on foot, with the approval of Y. V. Powderly, to unite all the labor organizations of the country. If it succeeds, there will be a big change in results at the next Presidential election, and it will be impossible to tell the coming man.

Brothers Frank Souter, Pontotoc, J. S. Berry, Booneville, J. C. Farrar, Bear Creek, A. V. Rowe, Winona, and W. E. Berry, Blue Mountain, have our most hearty thanks for their excellent work for The Record at the Associations which they have attended. The collections these brethren have made have greatly aided us in our work. The Lord reward them as he only can.

It is now a settled fact that our Brother G. W. Gardner will leave our State. He has resigned at Oxford, and will be glad to work at Kilmamee, Florida, the first of November. We greatly regret to lose him from Mississippi and especially from The Record staff, though we hope to have much from his gifted pen in our columns from his home among the fruits and blossoms of the flowery State. We have only time to say this now. Our brother has our best wishes and prayers for his success in his new field.

SUNDAY SCHOOL BOARD.

The Sunday School department of our church work is coming to the front at last. We congratulate the Board at Nashville upon its success last year, and for the steady improvement in its periodicals. Especially do we like the arrangement of its Lesson Leaflets and Pictorial Lesson Cards. These are always wanted by the poorer schools; and being cheap, their completeness for use in primary classes, as well as others, they fill a want long felt in many fields.

In connection with the State Board, Bro. B. N. Hatch has been appointed Sunday School evangelist. It is a new work for this State, and Bro. H. will need all the sympathy and aid that can be given him. His postoffice is Summit. Write to him for information, and when he visits your field, help him organize. If you have no Sunday School, he will help you start one; if you are ready for an Institute, he will try and hold one for you.

DR. JOHNSON AT HOME.

The Baptist church was crowded at both services Sunday. The day was just such a one to invite people to worship God, and the crowded pews of that old edifice showed that many had accepted the invitation. Dr. Johnson's sermon to young men in the morning served to pack the church, and the attendance of young men was unusually large. Dr. Johnson was at his best, and his sermon, which occupied nearly an hour, was one of the best discourses heard in Columbus in years. "Why should young men not preach the Gospel?" was his subject, and his sermon was a powerful plea for young men, whose talents are applied in other fields and vocations, to enter the ministry and the cause of Christianity. Dr. Johnson spoke in beautiful and stirring language of the vast field and opportunity for Christian work; of the certainty of reward, earthly and eternal; of the great inducements that the ministry held for the young men; of the crowded conditions of other vocations, and presented every argument calculated to impress young men with the grandeur and glory of a life consecrated to Christ. He spoke at length and he was listened to attentively throughout. His sermon made a profound impression.—Columbus Dispatch.

CHRONICLES.

L. A. D.

Printers are not responsible for all mistakes, but they do sometimes make writers say singular things. Not long since the Chronicle alluded to "old paths," judge his statements of some writers who adroitly weave their language into misrepresentation to favor their false ideas. Scholars are not all honest, some cannot rise above their prejudices—but try to bend plain truths to their preconceived views. A remarkable case recently occurred in London, where a contributor to a union or undenominational magazine attempted to make it appear that the Israelites were "sprinkled" by the clouds and spray while going through the Red Sea, though between solid banks of water and crossing "dry shod."

It is these constant interpolations that has disgusted intelligent Baptists, for they cannot but observe it in almost all so-called undenominational publications, and largely in those of a secular character—not to mention the light literature of the day. The children of Baptists read such writings and the heaven permeates their whole being, and of course unsettles their home and church teachings. The liberality of the Baptists is too loose; it costs them membership, though it may save them money. What we need is a more careful and constant study of the Bible; a more general circulation and reading of Baptist publications, and a more liberal patronage of our denominational periodicals. Every family ought to take at least one weekly Baptist paper.

Right in this line comes the need of good colporteurs, who go from house to house, in town and country, and not only introduce the Bible and other sound literature, but converse with the people on religious matters, and pray with them at their homes when acceptable. Then follows the Sunday School, and the use, first, of the New Testament; then of suitable helps. Nothing can take the place of the living teacher, who should strive to lead students in the right way, not by instruction only, but by example. "If any man will be my disciple," says our Savior, "let him deny himself, take up his cross and follow me." Where does denial and cross bearing come in with the saloon visitor, the theater goer, the card player, the tobacco user, the dancer, etc.?

If the Savior should come now, where would he find his faithful servants? Are they watching in any sense, either for him or for his cause? What are we doing for the Master? Our time is devoted mainly to self-interest, our labor to advance ourselves and our money for worldly pleasures. Baptists are not doing their duty. They are strong enough under God to convert the world, and they are not a whit behind any denomination in Christendom in education, wealth and influence. The truth is, they do not use their resources for Christ; forgetting that they are stewards.

Among the things that should draw our attention is the need of our Baptist colored people for educational facilities equal to education facilities of other sects, and are already beginning to drift thereto. We will soon be losing ground. It is said that a popular evangelist once asked an old colored preacher in Virginia why almost all the negroes were Baptists? "I don't know, boss," was the reply, "excepting that the nigger hasn't had enough education to be able to 'plain away the Bible.' But they will get there, without doubt, if we just do nothing. A little help, a little encouragement and a little instruction, will save to our cause many of these people.

There is much called education which needs to be unlearned. Instead of drawing out and developing the mind, it is cramming in and dwarfing. This has no good influence, for it is unaccompanied by what has been called "sanctified common sense." Indeed, many think that some attention should be given to instruction in the matters of every day life—physical, practical and personal. The body needs proper development; these are things to be learned to be done at home and in business, and there are individual obligations and courtesies due others. A man may excel in some things and be a dwarf in others—he may be a monstrosity physically, but above mediocrity both mentally and spiritually, and on the other hand, may be a spiritual monstrosity and be physically noble and mentally great. Such is the scoffing infidel.

WANTED—A child to board. A country home and kind care. \$20 a month for board and clothes. Address Mrs. M. Allen, Bradford, Vt.

THE BENEFACTION OF GOD.

PAUL 14:11.
The Lord thy God is a sun is he,
To shine upon thy way;
The path of duty plain will be
Revealed, as if by day.

The Lord thy God a shield will be,
Protecting thee from harm;
The many darts that's hurled at thee,
Need give thee no alarm.

Pleasures of grace will he provide
For thee while here below;
He'll stand a helper at thy side
To conquer every foe.

And when thy work on earth is done,
That which has been assigned,
He'll glorify thee with the son;
For this is his design.

For no good thing will he withhold
From those who rightly walk;
But all shall reach life's forest gate,
Who keep what he has taught.

Louisville, Ky. A. M. M.

FINAL JUDGMENT, HEAVEN AND HELL.

BY A. F. COPELAND.
No. 22.

At the close of the millennium, the righteous will enter heaven, the home of ultimate and eternal glory, and the wicked will be cast into eternal hell to suffer forever in torment with the devil and his angels. The redemptive of the works of Christ will then close, the kingdom will be delivered up to the Father, and God and the Lamb will dwell forever with the redeemed. At final judgment, all that are in their graves will be resurrected, and then all the wicked being judged and condemned, will be banished from God's presence forever. Satan's power will be utterly broken, Christ will completely have destroyed the works of the devil. He must reign till he does this. Then the restitution of all things will have been accomplished. All that may die during the millennium, as well as all the wicked dead lying before, will be resurrected and brought before the final tribunal. If any that are righteous die, they will, of course, then be resurrected, for this earth then must pass under the curse, being renewed and purified, and never more to be occupied by fallen or sinful being. There will be no night. There will be no more measurement of time by months and years. Day will banish night, and the entrance upon eternal scenes will annihilate terms by years, and ages by periods. It will be one forever. It will be glory begun, but never ending. It will be the unfailing heritage. It will be the "saint's everlasting rest." It will be the "sweet by and by."

To the wicked, it will be the sealing of an awful destiny. That day will draw the line of eternal separation. As the closing work of redemption comes the final sentence of judgment follows. Mercy will have reached "the appointed bounds." Against all for whom the sword of justice is unsheathed, it must ever be in vengeance. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And death and the grave (hades) delivered up the dead which were in them; and they were judged every man according to their works. And death and hades (or the unseen world) were cast into the lake of fire. (This is the second death.) And whosoever was not found written in the book of life, was cast into the lake of fire." Rev. 20:11-15. Language awful and full of dreadful meaning are these words. They contain the final and irrevocable sentence of the Judge of all, consigning the rebels of his government and the abusers of his mercies to everlasting shame and contempt. And if the contemplation of the terrors of the second death fills our souls with horror at thought of such doom to our fellows, what must the reality be to those who must meet such woes?

Dear reader, I close, commending you to keep God's great book open before you, having only touched upon these great and solemn subjects. I have tried to set forth the scriptures as clearly as I could, using great brevity, and endeavoring to outline the subjects treated, so as to lead the reader to investigate for himself. I have endeavored to use only such scriptures as seem to me clearly to belong where they have been applied. Many others could have been given, had the limits of these papers permitted. No doubt a more extensive treatment would have been preferable to some readers. But for the majority of readers of this day, statements as concise as possible, consistent with perspicuity, are the best.

I believe what I have written. That we are near the most stirring scenes this world has ever witnessed, I have not a single doubt. If the signs of the times were ever more ominous, I cannot see it in divine or human history. If there is not a sleeping volcano beneath the rapid and confused tread of the feverish nations, soon to upheave and wake them from their long dream of pride, avarice and infidelity, then I have prayerfully thought and labored much in vain. Call it what you will, but I believe God is

putting it into the hearts of his people to pray and study and "keep the prophecy of this book." While the prophecies are fulfilling, and the Lord is moving in his grand purposes, he will not permit his servants to be all sleeping. He means for them to herald his coming.

FROM GEORGIA.

YELLOW FEVER.

There is nothing that seems to fill the mind with more dreadful apprehensions than the yellow fever. The appearance of a single case in a town will at once demoralize the whole community, and many people, who can, will leave immediately for other places where they hope to be safe. But let the disease be pronounced epidemic and the demoralization is complete. The people in this State now are greatly agitated over the fever, as it is now in full blast in Brunswick. A great many people in this city are common laborers, who depend on their daily toil for a living, and as all business enterprises have had to suspend operations, the people have no employment and are left in a state of utter destitution. The only way possible for these people to be kept from starvation is for the charitable people of our country to feed them. Brunswick is unfortunate, as no business will now be done there until frost, which may not come in that latitude before the first of November.

All the preachers who are in Brunswick are going to remain, and it is possible that some of them will fall victims to the plague. It may be possible that these men do not desire to remain there under the circumstances, but public opinion requires them to stay. In my opinion, just here public opinion is wrong. Observation has shown that when the people are greatly demoralized on any subject, that there is but little opportunity of successfully presenting claims and comforts of religion. The pastor's life is worth as much to him as the life of any other man. Why not let him escape to a place of safety in time of epidemics?

HARD TIMES.

This is a time we are hearing a great deal of in these parts, but it is something you do not see. Evidently the people in our country have been no better off at any time since the war. Crops here are very fine, and of these there is great diversity. The small grain was good, and our fields are now full of good corn and cotton, the latter bringing more than 30 cents per pound, which is about two cents more than our people expected to get. Wheat in the garner, corn in the crib and meat in the smoke-house, indicate prosperity, whether we realize it or not. But the people are not content. Confidence will soon be restored, and that the present fruits will not all be wasted in luxurious living, but that the Lord's servants will now honor him with their substance. Surely there is enough at home to supply all reasonable wants, and enough left to fill up the depleted treasuries of our mission boards.

CHURCHES AND PEOPLE.

Some of the most important churches in this State are now pastoring, but it is to be hoped that this unfortunate state of affairs will not long exist. Among these are to be numbered Brunswick, Columbus, Waycross, Athens and Capital Avenue, Atlanta. This last is a new church, situated in a growing and prosperous part of the city, and for several years has had Rev. R. A. Sabett for its pastor. No better man, perhaps, could be found in all our land than this brother. Where he is going is not now known, but it is certain that in church that secures his services will have a good man for its pastor. The former pastors of Columbus and Athens have gone, in the order named, to Troy, Ala., and Edgefield, S.C. Dr. Gwainey, the pastor of the latter place, was the pastor there 25 years ago. The church has retained him, and promises to pay him \$1,200 a year for the remaining portion of his natural life, whether he is able to preach to them or not. This is an example of a most wonderful affection.

Dr. C. E. W. Dobbs, of Centerville, is now North, visiting friends and relatives. It was his intention to have sailed on a vessel that left Savannah just before the recent storm, but was for some cause prevented from carrying out his plans. How fortunate this was, is seen when we learn that this vessel was lost at sea. The Doctor has under consideration a call from Guthrie, Oklahoma.

Dr. F. C. McConnell, the assistant corresponding secretary of the Home Board, has moved to Atlanta is now vigorously pushing his work. Dr. Tichenor, who has been quite ill, is now rapidly regaining his health, and hopes to resume the duties of his office very soon.

G. H. CARTER.
Jackson, Ga.

WANTED:—A steady single man, 25, 30 or 35 years of age, to teach a limited primary department in exchange for board and tuition in first grade studies, Latin, Algebra, etc., of evenings, and \$50 to \$75 cash for the session. Apply at once at this office. Here is a good chance for acquiring a knowledge of higher branches, and at the same time securing money sufficient to meet your ordinary expenses. Address, X. Y. Z., Care Baptist Record, Meridian, Miss.

ADVANTAGES OF ATTENDING THE SEMINARY.

I. ASSOCIATION WITH THE BOYS.

1. Brethren know the profit and pleasure of knowing brethren in the associations. How delightful to meet brother ministers at the associations that we have been reading of, and of whose work we know much. The brethren here will be one day in most of the positions of prominence, and to know these men will deepen our interest in all our denominational work.

2. Then to know the different phases of life, and be able to accommodate ourselves to them is quite an education itself. It has been well said that men here represent all phases of Baptist ministerial life, and to know these men, and to "go along" with them, and leave to enjoy their company is worth a great deal to men who must work together in associations and conventions, and who need to know how to accommodate themselves to all the phases of human life in order that they may win men to Christ.

II. THE ADVANTAGES OF THE CLASS WORK.

1. The class work proper. These are the things that draw, and these need not be dwelt upon. To know what the Bible teaches is the great desire of every true minister of the gospel; this is found largely in New and Old Testament class work here. We often hear, "Let the Bible mean what it wants to mean." To know Bible geography and customs as taught in Biblical Introduction, how to prepare and deliver a sermon as taught in Homiletics, the relation of the great doctrines of the Bible as taught in Systematic Theology, etc., etc., need not be dwelt upon.

2. Contact with the teachers. As one comes in touch with these great and good men, they are inspired to nobler aims and more consecrated living. They believe and teach that the Bible is the word of God and free from error as penned by the sacred writers. The great doctrines of the Bible, dear to every Baptist heart, are loved and taught by them.

III. THE SPIRIT OF THE INSTITUTION IS MISSIONARY.

1. Our religion is missionary. Few anti-missionaries in our active churches, and fewer among our ministers.

2. This spirit is seen in all phases of Seminary life. In the class rooms, dining hall, reading and study rooms, this spirit prevails. Then, on the first day of each month is the meeting of the Missionary Society. No recitations are had, but letters from missionaries are read, and papers are read and addresses delivered by students and teachers on some missionary field. Then the Mission Band are those who meet to study more closely the mission fields. This consists of men who are determined to go, or who are willing to go as missionaries. Most of the missionaries sent by our boards have been students of the Seminary. To know these men is worth a great deal. One cannot come here and remain any length of time and not be a missionary in spirit. A greater interest is felt in the missionaries, because of one's acquaintances among them, and a greater consecration to missions is felt to be needed and earnestly desired. The great work of the Christian world is the evangelization of the nations of the earth.

IV. OTHER ADVANTAGES.

1. The city (1) an educator in general. Unlike a change to those from the country—many things new and strange to be seen that will interest. Then, coming in contact with persons from all quarters, broadens one in his views. (2) In a religious sense, a large city is an educator in furnishing missions to work in Sunday School work to do in the many churches, pastor's conferences to attend, and ministers of different denominations to hear, all of which tends to educate one in a religious sense, and prepare him better for ministerial work.

2. Board and lodging. (1) For single men, and men who leave their families, lodging can be had in New York Hall at \$2 per month, and board at from \$6 to \$9 per month in New York Hall, or at from \$10 to \$12 per month in private boarding houses. (2) Married men are not allowed to bring their families in the hall. They can rent rooms at from \$3 to \$15 a piece according to the location and furnishings. By renting a whole house, several together have saved. Some get along on \$12, others \$40 per month. Most any one who needs help, can get it by writing to Dr. W. H. Whitsett, Louisville, Ky. Hoping many may come from Mississippi, I am,

Yours fraternally,
A. R. HARDY.

TO ASSOCIATIONAL CLERKS.

Will the Clerks of Associations do three things to aid in making the statistics of our denomination in Mississippi as full as possible: 1. Give a full tabular statement of Sunday School work. 2. Have printed on the inside of front cover of Associational Minutes, the name and postoffice of every preacher who holds membership in any church belonging to your Association. 3. Send two copies of your minutes to me at Goodman as soon as they are published.

T. J. BAILEY,
Statistical Sec.

APPEAL TO THE HOME MISSION BOARD.

FOR SUNDAY SCHOOL MISSIONARY DAY.

Both the Foreign and the Home Mission Boards of the Southern Baptist Convention have united in a request that all the Sunday Schools of the South will observe one Sunday in the year—Sunday, October 15—as a day for the collection of money for missions, the amount thus collected to be equally divided between the Boards, unless other division is preferred by the donors.

The Boards have requested the work of giving information, furnishing literature and enlisting the Sunday Schools in this good work. They have prepared a suitable program with pyramid mite boxes, which will be distributed to the schools asking for them, in which collections may be gathered.

Through Sunday School Missionary Day the Home Mission Board appeals to the Sunday Schools of the South to aid in the great work committed to its care by the Southern Baptist Convention.

Half the twenty millions of our Southern population are Baptists for their religious instruction. Of the ten millions to whom we are expected to give the word of life, only about two and a half millions are members of our churches. Seven and a half millions give us no evidence of being Christians. There is no hope of Christianizing the world unless America be Christianized.

The work of the Home Mission Board is scattered over the entire South. It has 375 missionaries located in Maryland, District of Columbia, Virginia, West Virginia, North Carolina, Tennessee, Kentucky, Missouri, Oklahoma, Indian Territory, Arkansas, Texas, Louisiana, Mississippi, Georgia, Alabama, Florida and the island of Cuba. In Louisiana alone there are twenty-one counties having 250,000 people who are destitute of the gospel. In Cuba there are a million and a half.

Church building is a part of the work of our Board. Of the white Baptist churches in the South about one out of six have no houses of worship. Without houses there can be no efficient Sunday Schools, and the churches can effect but little religious good among the people about them. It will require an average assistance of \$200 to enable them to build even plain houses in which to worship God.

You see how greatly we need money for this work. We estimate that it will cost not less than \$75 to aid our 375 missionaries. Now more than \$40,000 to aid in building houses of worship where they are needed.

But we are urged to appoint other missionaries in places where many are living and dying without the gospel, and we will have many more applications to help in building houses of worship. Two hundred thousand dollars will not enable us to do all the work we will be asked to do, and that we would do, if we had the money to do it. Last year, though it was a year of famine, we received only about half that amount.

Our last report shows that our missionaries organized 412 Sunday Schools, and that in the last ten years they have organized about 3,000 schools, where perhaps 120,000 children are taught the word of life. But there are thousands of other children whom we have not yet been able to reach, who should be gathered in Sunday Schools.

An inviting opportunity is now opened through Sunday School Missionary Day to every Sunday School superintendent and teacher, to do a work for the Master and for the world that will live when they have gone, and that will follow them to their reward. If each school will help—and we feel sure all can—we shall be enabled to reach out towards these unreached thousands, and who knows how many of them God may call into his service, and make of them burning and shining lights guiding wandering feet to the rock of their salvation. Let every body help.

I. T. O'BRYEN,
Corresponding Secretary.

FROM THE NORTHWEST.

I am persuaded that we are on the upgrade in this part of the moral vineyard. Although in a limited area, we have been afflicted with a drought which continued from July 3 to September 4, and seriously injured corn and cotton. That is all past and we are having refreshing showers.

Without having any special meetings we had an ingathering at Senatobia on a recent Lord's Day of fifteen members—eight by letter and seven by baptism. Pastor and people had become discouraged and were feeling that the Lord's work was languishing. One of the new members has been a Christian for some years, though was not satisfied, two dated their conversion back three years; two others date their conversion to Bro. Knight's meeting here last fall; one to a recent meeting conducted by Bro. W. M. Farmer two miles in the country and one to a meeting recently held in the Methodist church here by Rev. W. M. McIntosh. So the seed soon springs up and bears fruit as God blesses it. I have baptized these in our

church here, except one. This was a brother of Rev. W. M. Farmer and by mutual consent was baptized by his brother, who, at the same time, baptized two members who had joined one of his country churches.

We are pleased to know that Rev. T. B. Harrell, of Hernando, is soon to leave our State for Texas. He becomes pastor at Plano, eighteen miles from Dallas. This removal will be most sadly felt by those of us who know Bro. Harrell. He leaves an important field vacant. Rev. J. A. Lee, of Courtland, has also resigned and will go elsewhere. It is understood that Rev. A. A. Lomax will take the field composed of Batesville, Courtland and Good Hope. Rev. J. S. Hutchinson gives his entire time at Sardis, and the people there think they have a bonanza in him, and they doubtless have, as Deacon Rainwater and the rest of the saints there know a good thing when they see it.

Another pleasant meeting of the Baptist Pastor's Meeting of North-West Mississippi has been held. This time it was with the Senatobia church. Pastoral visiting, the office of the Holy Spirit and preaching of the Gospels were the subjects of the sessions. These meetings are very profitable, they are held on Thursday, once in two months, and embrace only one day and night.

L. S. FOSTER.
Senatobia, Miss.

THE SITUATION AT GLOSTER.

I wish to write a few lines in the interest of the church and pastor at this place, and to the satisfaction of all interested. The church has for some years been divided in matters pertaining to her better interest. There has been but little progress as a church, while the former pastor seems to have performed his work very faithfully. But on account of divisions in the church, did resign after having accepted the call for the present year. Soon after, Bro. M. T. Martin came and held a meeting of days, and by his preaching created much thought on the subject of faith in Christ and assurance of our acceptance with God. During said meeting the church called Brother Martin to the pastorate. He has continued preaching on the subject of salvation, and at the same time doing church work as a faithful pastor, and not altogether without difficulty, for I think it has been a hard service—much talk and many opinions about the result of his work. Now I wish to say a little about affairs up to date. There have been many conversions in the church since his first professions. But I am assured that a goodly number have been church members for many years, have by the preaching of Bro. Martin been led to see Christ as their Savior the first time—have denounced their former profession as a mistake, and some ask for baptism again. This brought a new question, which, for a time, threatened a division in the church, but upon promises laid by Bro. Martin, and defended to some extent by myself, it was settled peacefully and is working well with a few exceptions, and we think all will soon be in line working harmoniously. The church to-day is nearer a perfect union than it has been for a long time. Several have been added from the outside by faith and baptism, one from the Presbyterian, and one from the M. E. church. She has elected three deacons and ordained them in perfect harmony, re-established the ladies in and through the church; the finances much improved—have largely adopted the Bible plan of raising money; some have adopted the titling of the Old Testament. While it is a means of grace to the giver, it will in my judgment be a means of prosperity in this life, (that is, tithing).

Now I wish to say that the work of M. T. Martin in Gloster city, so far, is a grand success, and we believe is only the beginning of great things for Christ, and this people.

Now a word to my brother preachers. Let us leave off the idea of a fine sermon and preach gospel sermons. Our churches are to some extent made up with members unconverted, hence the low state and

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AUTHORITY TO ORDAIN.

By what authority are deacons and ministers ordained?

Answer:—By the authority of the church. We find by reference to Acts 6:6, that "when they had prayed, they laid their hands on them;" which is sufficient to show that the deacons were ordained by the church. And as to the ministry, First reference, Acts 13:1-3: "Now there were in the church that day at Antioch certain prophets and teachers. And we find that Paul and Barnabas were there, and as they ministered to the Lord, and the Holy Spirit said: 'Separate me Barnabas and Saul for the work whereunto I have called them.' And when they had fasted and prayed, they sent them away. So they being sent forth by the Holy

Spirit, departed." Herein the church had a command to ordain, or set apart, Saul and Barnabas, as a presbytery, ordained and set apart others to the work of the ministry.

By reference to Acts 14:23, "Having stoned Paul, they drew him out of the city, supposing he had been dead; and the next day they had ordained them elders in every church, and had prayed, with fasting, they commended them to the Lord, on whom they believed." Herein we have sufficient evidence that after Paul and Barnabas were ordained as elders, that they laid their hands on others in order to set them apart to the work of the ministry, after which we find that Paul had set apart, or ordained, Titus, by reference to Titus 1:5, Paul uses the following language: "For this cause left I thee in Christ, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." In the above language it is proven that Paul laid his hands on Titus in ordaining him to the work of the ministry; as he said, "As I have appointed thee."

In our next reference, 2 Tim. 1:6, Paul said to Timothy, "My dearly beloved son, grace, mercy and peace from God the Father, and Christ Jesus our Lord, wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee, by the putting on of my hands." Which proves that Paul had laid his hands on Timothy also in setting him apart to the ministry. Also Paul said to Timothy, 2 Tim. 2:2: "Thou therefore, my son, be strong in the grace that is in Christ Jesus; and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Herein Paul instructs Timothy, as he had been ordained, to commit the same to others that are able to teach also; which proves that Timothy had the authority as an elder to lay his hands on others in ordaining them to the eldership when necessary.

By reference to 1 Tim. 4:14: "Neglect not the gift which is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Also 1 Tim. 2:7, Paul said, "Whereunto I am ordained a preacher and an apostle, I speak the truth in Christ and lie not—a teacher of the Gentiles."

The above language is sufficient to show the deacons and ministers are to be ordained by the church. Though we have referred to some scripture that reads like that, they were ordained by other ordained ministers. But we must bear in mind that the Presbytery never laid their hands on any one, only as directed by the church. By reference to Acts 1:23-26: "And they appointed two, Joseph and Matthias, and they prayed and said, 'Thou Lord, who knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas, by transgression, fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the twelve apostles.' Herein the church gave forth their lots, or, in other words, gave their votes in favor of Matthias. If the church has nothing to do in the work of ordination, then we cannot tell why the church took a vote on Matthias in setting him apart to the ministry.

Now as to the Presbytery doing the work by the laying on of their hands. They have no scriptural right to lay hands on any one only as directed by the church, and strictly speaking, it is the church that does the work. It is somewhat like the treasurer of the Association being the proper one to hold the Associational money, and to pay the same out for home mission work. But does he have the right to do this independent of the Association? By no means. So it is with the Association that does the work; likewise the church does the work of ordination, through the Presbytery as her agents. The Presbytery really need every cent pledged and you have only until Nov. 1st, in which to pay it. On that date our centennial books will be closed for 99 years. Prayerfully, joyfully help us at this time. Remit your contributions through the usual channels, and notify me of the amount. Please give this matter immediate attention. We are in earnest.

Ah, you never made a promise and have given nothing. Then be a man, this is a denominational effort, and send a contribution on before the opportunity is forever lost.

W. D. POWELL,
Toluca, Mexico, Sept. 24, '93

FROM THE CAPITAL.

THE CENTENNIAL.

The Seminary will open the 1st. Inst. Prospects are good. New York Hall is putting on her new dress, with expectation of many new-comers. "Norton Hall" wears a serene blush for the untidied task that lies out before her. But everything and everybody carries a smile of welcome for the many brethren from the various States, or whence-soever they may hail from. The representation from Mississippi will be about double what it has been heretofore—somewhere near twenty, and most all are strong men, college men.

I am pleased also to hear that Mississippi College is having more students than she knows well what to do with; but we shall I

suffer no uneasiness along that line. So let us all rejoice together in this onward move.

C. M. MORRIS.

AN OPEN LETTER TO EVERY PASTOR IN MISSISSIPPI OF THE SOUTHERN BAPTIST CONVENTION.

PLEASE SEND YOUR ANSWER.

Richmond, Va., September, 1893.
Dear Brother:—In entering upon the duties of Secretary of the Foreign Mission Board, I bid you cordial greeting in our new relationship and ask for your hearty co-operation.

To properly prosecute the work of the Board we need funds coming in regularly every month all through the year. The drafts are coming in constantly from the missionaries, our laborers on the field. Many of the churches have been accustomed to delay their contributions until spring, causing heavy expense to our work in accrued interest on borrowed money. We are already several thousand dollars in debt, and drafts are coming in which must be met.

Besides this we have several missionaries in this country anxious to leave home and go to the field, but they have been home from sickness or to rest; others are new missionaries under appointment. Trailing in the churches, the Board has instructed some of these to prepare to leave soon. This will make a heavy expense for traveling, which must be met.

Now, my brother, representing as you do one of our pastorate, I want your aid and co-operation.

1st. Can we depend on you to present this matter to your church within the next thirty or sixty days, as you think best, and send us a collection?

2nd. Will you see that this important subject of Foreign Missions, and the necessity of immediate and regular systematic effort for the Lord's work is pushed forward in your Association?

3rd. Has your church any subscribers to the Foreign Mission Journal, and, whether or not, will you secure some active brother or sister who will get us a number of new subscribers, thus getting your church in closer touch with this work?

The work is great. I trust I will have your full co-operation. I feel God's blessing on the missionaries, and welcome for the Board and Secretary.

Yours fraternally,
R. J. WILLINGHAM,
Corresponding Secretary.

TEN THOUSAND NEW SUBSCRIBERS.

We want ten thousand new subscribers to the Journal. You need M's own information. To get you interested we will send a copy to every new subscriber at 50 cents for the year, the great address of Dr. T. T. Eaton and Dr. B. H. Carroll on "Centennial in Missions" and "Patriotic Fields." Or for ten subscribers at 30 cents each we will send that stirring book "Crises of Missions," by Dr. A. T. Pierson. Get up a club and give the book to your pastor. Address: Foreign Mission Journal, Richmond, Va.

GOOD NEWS FROM MEXICO.

CONVERSIONS, BAPTISMS, AND ORDINATIONS, THE ORDER OF THE DAY.

Today I baptized ten believers on Panay Island. The spot is a most picturesque one, situated in the middle of a beautiful lake through which flows the Lerma river and the face of whose waters is made white with lovely water-lilies. The snow-capped peaks of the Toques volcano overhang it. For twenty miles around lies one of the richest valleys in the world, in a fine state of cultivation; while around the whole, like the setting of some beautiful gem, the Sierra Madre, covered with living green, keeps eternal watch.

I have baptized 81,000 since my return in June and yet greater numbers await the ordinance. Surely the way never seemed so rosy. Only one shadow lies across my path—those unpaid pledges to the centennial fund.

Brother, in good faith you made a solemn promise. The Boards really need every cent pledged and you have only until Nov. 1st, in which to pay it. On that date our centennial books will be closed for 99 years. Prayerfully, joyfully help us at this time. Remit your contributions through the usual channels, and notify me of the amount. Please give this matter immediate attention. We are in earnest.

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on the spot where Indian tribes had burned council fires and prehistoric man had trod.

THE BRITISH

under General R. S. and Admiral Cockburn after the battle of Bladensburg in 1814 left the Capital a ruin. A city of 8,000 inhabitants. Some 10,000 men had at the time of the burning of the city. The British soldiers had set on fire the books and papers of the Capital library, and the interior was ruined, but the fire was checked and the walls saved by a heavy rain.

In 1850 the city then having a population of 40,000, the enlargement of the Capitol was begun and the corner stone of the new part was laid July 3, 1851. Daniel Webster being the Secretary of State, was the orator of the day. He exhorted Virginians and Marylanders to be true to the Union. "Ye men of Virginia!" he exclaimed; "ye men of James River and the Bay, places consecrated by the very blood of your Commonwealth, what say ye? Do you desire, from the soil of your State, or you have to the North, to see these halls vacated, their beauty and ornaments destroyed, and their national usefulness gone forever?"

THE IMPROVEMENT.

began in 1850 were completed in 1863, when the new was placed above the dome. This was originally designed with the classical "Capitol Liberty," but Jefferson Davis was as Secretary of War then and changed the work when he saw the model said, "This will never do! We Americans have patronized that old 'Liberty Cap' too long already. It was the detestable head gear adopted by the freed slaves of Rome," and a dead the head piece of feathers which now crowns the statue, to be substituted.

THE IMPROVEMENT.

Congress is to be asked to impose the death penalty in case death is caused by holding up a train and to provide other laws to protect interstate commerce and the mails from the R. R., James, Bass, Burrows, Sontag and Dalton boys, and from an increase of number of mail robbers. Since 1866, 800 of trains have been plundered, three millions dollars stolen and many lives sacrificed. The day books executed were those punished by lynch law in Southern Indiana at an early date. It is not even to the main robbery business in that locality. There is no question that law officers should be provided to protect trains from robbers and from collisions. Every important road ought, among other precautions, to be required to have an armed watchman constantly on every mile of its track. If these were provided with light trucks running on the track it could be constantly supervised and threatened at risk and accidents averted by timely notice.

CAPITAL.

MEETINGS OF ASSOCIATIONS.

5—Aberdeen; Amory, K. C. & B. 6—Yanabush; Spring Hill. 6—Mississippi; Siloam. 7—Macon; Capital; Pleasant Hill. 7—Pearl Lake; Central. 9—Louisville; Enon, 12 miles from Louisville. 12—Deer Creek; Bear Creek. 5—Central; Brandon, V. & M. 12—Cold Water; Sardis, L. C.

